

HISTORICAL DISCOURSE
—
FOURTH
PRESBYTERIAN CHURCH

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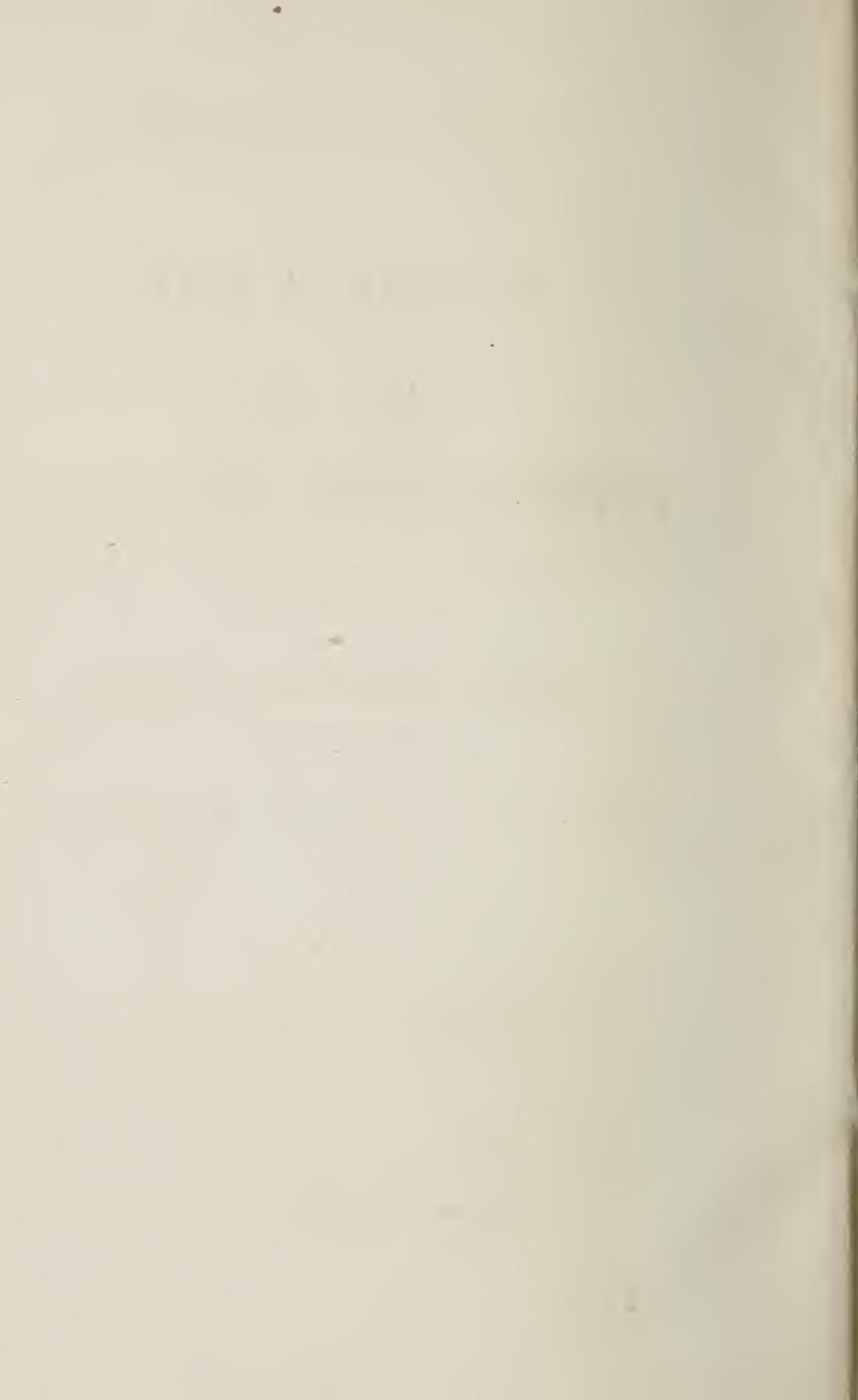
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UNITED STATES OF AMERICA.



“JEHOVAH-JIREH.”

A DISCOURSE

COMMEMORATIVE OF THE

TWENTY-SEVENTH ANNIVERSARY

OF THE ORGANIZATION OF THE

FOURTH PRESBYTERIAN CHURCH,

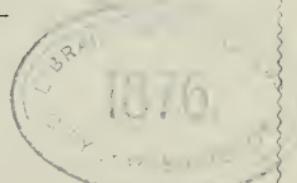
WASHINGTON, D. C.

DELIVERED ON SABBATH, 25TH NOVEMBER, 1855.

BY THE PASTOR,

JOHN C. SMITH.

WASHINGTON:
THOS. MCGILL, PRINTER.
1855.



BX9311
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WASHINGTON, 28th November, 1855.

TO THE FOURTH CHURCH:

MY DEAR BRETHREN:

The request made by your Committee for a copy of the Anniversary Discourse for publication was complied with, because we all think that the facts should be placed on permanent record, and in a convenient form, as so many beautiful and striking illustrations of the divine faithfulness.

The Discourse was prepared for you, that in it your children may read the goodness of the Lord to their fathers, as you have seen it manifested to yours—hence “names” are carefully given. These are our family jewels, over which we have joy with which strangers may not meddle. These may not appreciate the Discourse as you have.—Parents, by common consent, are allowed to esteem all their children as intelligent, beautiful, and good.

Affectionately,

JOHN C. SMITH.

DISCOURSE.

“AND I WILL BRING THE BLIND BY A WAY THAT THEY KNEW NOT; I WILL LEAD THEM IN PATHS THAT THEY HAVE NOT KNOWN: I WILL MAKE DARKNESS LIGHT BEFORE THEM, AND CROOKED THINGS STRAIGHT. THESE THINGS WILL I DO UNTO THEM, AND NOT FORSAKE THEM.”—*Isaiah, XLII., 16.*

This promise, always precious because always divine, has peculiar significance and value in the circumstances in which the providences of God sometimes place His children. In these they prove the divine faithfulness, and are made to rejoice in their experience of the power and love of Jehovah.

In the organization of this church I do not know that the “little flock” had any special reference to this passage, or that it was brought directly before their minds; but of one thing we are certain, and that one thing is, that they acted

in the spirit of this promise, and went forward in the strength of Him whose words these are. And now, after twenty-seven years, we meet on this Sabbath to commemorate the day of organization, and to pour out our hearts of gratitude and praise to Him whose power and grace have been so manifest in the past. What was *promise* then, is *fulfilment* now. We rejoice over the fulfilment, and hold the promise sacred for all future time.

In the year 1828, the Second Presbyterian Church in this city became vacant by the resignation of Rev. Daniel Baker, who had for years been their much-loved and efficient Pastor. He left them to enter upon a pastorate in Savannah, Georgia. His place could not easily be filled, and for the reason that a large number of the church wanted a man of kindred spirit and zeal for the cause of Christ, which was not the desire of the whole church. It soon became apparent that difficulties would arise when the time for an election would come. After hearing several candidates, it was announced that an election for a Pastor would take place on a certain day. It came. The candidates were Revs. John N. Camp-

bell, Danforth, and Laird. The friends of Rev. Joshua N. Danforth were in a minority, and complained that they had not been fairly dealt with; and consequently they determined to hold some meetings for prayer and consultation, and in these decide as to their future course. The attention of the public was called to the purpose they had formed, by a notice which appeared in the *National Intelligencer*, of 29th October, 1828, in the following words:

“CHURCH! CHURCH!—A meeting of the friends of the Rev’d J. N. Danforth, of the Presbyterian denomination, are requested to meet this evening at the house of Jacob Gideon, on 7th street, to adopt measures for the formation of a new congregation.

“*October 29.*”

Agreeably to notice the meeting was held, and we furnish the record from a book kept by the trustees:

“At a meeting held at the residence of Mr. Jacob Gideon, on the — —, the object of which was to form a congregation of the Rev. Mr. Danforth, the following persons being present, viz: Bridgett Wilson, Eliza Ann Waller, David M. Wilson, Sarah Bromley, Stephen Phillips, Jonathan Phillips, Henrietta Phillips, Patrick Crowley, Mary Gideon, Julia Ann Crowley,

Rosanna D. Coons, Jacob Gideon, jr., Catharine Coons, Barbary Hoover, Abigail Barnhill, Gabriel Barnhill, Simeon Bassett, Thomas Robinson, Margaret Robinson, Elizabeth Dennesson, Ellen Dougherty, O. V. Hill, James Towles, William Force, Anthony Preston, Mary Preston, Mrs. Bosworth, Ann Gilman, Samuel Finley and wife, Charlotte Bassett, Lewis Clephane, and Sarah Gibson.

“On motion, the sense of the meeting was taken on the propriety of forming a congregation, when it was unanimously agreed to.

“A petition was drawn up and signed by twenty communicants, requesting the elders of the Second Presbyterian Church that they might be furnished with the individual certificates.

“A committee of three was appointed to wait on the Rev. Mr. Danforth, and to inform him of the favorable feelings of this meeting, and of their desire to raise a congregation for him, the committee to consist of Mr. D. M. Wilson, Mr. J. Gideon, and Mr. A. Preston.

“When the meeting adjourned.”

“NOVEMBER 4, 1828.

“An adjourned meeting assembled at Mr. Gideon’s, for the purpose of considering the propriety of forming a Central Presbyterian Church, when Mr. Wilson stated the substance of sundry consultations which he had had with several members of the Second Presbyterian Church, and which resulted in their entire acquiescence in our withdrawal.

* * * * *

“On motion, it was unanimously

“*Resolved*, That the congregation be denominated the Central Presbyterian Society of Washington.

“On motion, it was unanimously

“*Resolved*, That the Rev. Mr. Danforth be invited to take charge of the congregation.

“Mr. Wilson read a letter addressed to the Rev. Mr. Danforth, the substance of which met with unanimous approval.”

“MONDAY, Nov. 24, 1828.

“Meeting of the members of the Central Presbyterian Church, held at the house of Jacob Gideon, jr.

“On motion of Mr. Barnhill—

“*Resolved*, That this meeting proceed to nominate trustees.

“Messrs. A. J. Stansbury, J. Gideon, jr., Anthony Preston, and Jonathan Phillips were nominated; and the question being put, they were unanimously elected.”

The following minute is taken from the records of “the session,” which records are reviewed annually by a committee of Presbytery, appointed for that purpose. It is the first in the book, and is as follows:

“WASHINGTON CITY,

Monday, Nov. 24, 1828.

“A meeting of that portion of the Second Presbyterian Church of Washington whose relation to that church has recently been dissolved by certificates

granted by its session, was held at the house of Jacob Gideon, jr.

“Opened with prayer by Rev. J. N. Danforth.

“On motion—

“*Resolved*, That this meeting do now form itself, by voluntary association, into a particular church, for the worship of God and the enjoyment of His word and ordinances.

“On motion, it was further unanimously

“*Resolved*, That whereas, according to the 4th section of the second chapter of the Constitution of the Presbyterian Church in the United States, the submission to a due form of government is necessary to constitute a particular church, we will now proceed to the election of a ruling elder.

“Mr. David M. Wilson was thereupon chosen to that office.”

Now we go back to the records of trustees.

“The Board of Trustees met at the house of Jacob Gideon, on Wednesday, November 26, 1828. Meeting opened with prayer.

“Present, Messrs. Gideon, Preston, Phillips, and Stansbury.

“On motion of Mr. Gideon—

“*Resolved*, That Mr. Stansbury act as President of this Board, and also take charge of the minutes.

“On motion of Mr. Preston—

“*Resolved*, That Mr. Gideon act as Treasurer of this Board.

“Resolved, That proposals be issued for the erection of a frame building of one story high, fifteen feet to the eaves and forty by fifty feet in dimensions, without seats or chimneys; the walls to be plastered, to rest on brick piers, and capable of being moved.

“Resolved, That proposals be invited from Messrs. W. S. Drummond, Jacob Swimley, Wood & Bryan, Nathan Smith, and Mr. Homans.

“Resolved, That in the proposals the builder be bound to complete the building by the 15th day of January next.

“Resolved, That Mr. Stansbury draft a circular letter to the Presbyterian Churches in the United States, stating our situation and prospects, and inviting contributions to our aid; and that the Rev. Mr. Danforth be invited to sign such letter in conjunction with the Board.”

“NOVEMBER 29, 1828.

“The Board met. Proposals received from three builders, and the work was given to Mr. Jacob Swimley.”

The admission of the newly-organized church into the Presbytery of the District of Columbia will be understood by the following extract from the records:

“In Presbytery, Georgetown, 27th January, 1829—

“Mr. Jacob Gideon appeared as a commissioner on the part of certain individuals worshipping together in the city of Washington, with their petition to be received

under the care of this Presbytery as a Presbyterian congregation.

“The petition was read. Whereupon it was

“*Resolved*, That the prayer of the petitioners to be received as a church and congregation under the care of this Presbytery, be and it hereby is granted, and they are received accordingly.

“*Resolved*, That said church be denominated the ‘Fourth Presbyterian Church in the City of Washington,’ according to their own request.

“*Resolved*, (also according to their own request.) That they be permitted to employ the Rev. Joshua N. Danforth as their supply till the next stated meeting of Presbytery.”

The new church edifice, built as per the plan indicated, on the lot purchased of General John P. Van Ness, and directly opposite this, our present house of worship, was dedicated to Jehovah, and for his worship and service, on Sabbath, 1st of March, 1829, in the presence of an intelligent, crowded, and delighted audience. The sermon was preached by Rev. John Breckenridge, of Kentucky, a gifted and eloquent man of God—a man to whom I was bound by strong ties of respect and affection; my friend before I was licensed to preach, and from whom I learned

many things in my intercourse most valuable to me in my ministry. His piety and zeal were remarkable, as I knew him Pastor of the Second Church, Baltimore. In his example, as I bowed with him in his study, I was taught that a man was never fit to preach until, *in secret*, he sought the presence and aid of the Preacher of all preachers. However delinquent in other respects, I thank God that in this I have been conscientious and careful, and associate this duty with this servant, who, several years since, entered into his rest.

[EXTRACTS FROM TRUSTEES' RECORD.]

“MARCH 13, 1829.

“The Board met at the house of Mr. Gideon. Meeting opened with prayer. Present: Mr. Stansbury, chairman, Mr. Gideon and Mr. Preston.

“*Resolved*, That it is expedient that the number of this Board should be increased.

“*Resolved*, That one more member be added.

“An election being held for the above purpose, Mr. John R. Nourse was unanimously chosen.

“*Ordered*, That Mr. Gideon be a committee to inform Mr. Nourse of his election.”

“MARCH 21, 1829.

“The Board met at the house of Mr. Gideon.

Meeting opened with prayer. Present: Mr. Stansbury, Mr. Gideon, Mr. Preston, and Mr. Nourse, (elected at last meeting.)

* * * * *

“On motion—

“*Resolved*, That Messrs. Gideon and Preston be a committee to procure, on the best practicable terms, the materials and workmanship for the erection of chimneys in the church; and also to superintend the location and erection thereof.

* * * * *

“*Ordered*, That the chairman address a letter of thanks to Mr. Zachariah D. Brashears, thanking him for the use of his school-house gratuitously loaned by him for the use of the congregation, and request leave to have it cleansed and whitewashed, at the expense of the Board.”

“MAY 6, 1829.

“Mr. Patrick Crowley was elected to fill the vacancy occasioned by the resignation of Mr. Phillips.”

“JUNE 11, 1829.

“The Board met at the church. Meeting opened with prayer. All present excepting Mr. Nourse.

“Mr. Crowley, who was elected at the last meeting to fill the vacancy occasioned by the resignation of Mr. Phillips, appeared and took his seat with the Board.

* * * * *

“The account of Mr. Swimley, the builder of the church, was closed by notes of the following description: one note for \$400, at twelve months; one for \$150, one for \$100, and one for \$100—all drawn, at 18 months, by J. Gideon, jr., as Treasurer of the Board of Trustees, and endorsed by the trustees individually; the notes dated 20th May, 1829. And the Board adjourned.”

The first and largest of these notes was provided for in a successful appeal and effort made at the time of its maturity by Messrs. Gideon and Preston; a large portion of the amount needed was contributed by persons on “The Island.”

Thus, we have seen the moving and the gathering of the little band in Mr. Gideon’s house, on Seventh street, and have traced their path up to Mr. Brashears’ school-house, on southeast corner of Ninth and H streets, where they assembled for public worship on 16th November, 1828; and where Rev. J. N. Danforth, the man of their choice, their Moses, preached his first sermon in their new arrangements. We have gone with them into the Presbytery of the District of Columbia, stood at the side of their commissioner while their petition for admission was read, and

heard the vote, and saw enrolled upon the records the name, "Fourth Presbyterian Church of the City of Washington." We have mingled in the services in the school-house, and witnessed the power and grace of God, until the new house was done; and then, going with the admiring, grateful throng, have joined in the hosannas to the Son of David, and devoutly rendered thanks to Him who hath said: "This is my rest for ever; here will I dwell, for I have desired it."

Now, let us walk about Zion, and go round about her, that we may tell it to the generation following; for this God is our God for ever and ever: He will be our guide even unto death.

Washington city, in 1828, was very different from Washington city on this Sabbath of God, in 1855; the number of churches, population, and resources of the city are increased more than threefold—a much larger increase in this locality than threefold. At the date of the organization, the streets here were not paved, not even graded; the houses very few and widely scattered, and the people in the neighborhood in very moderate circumstances. Access to the place of worship

was very difficult and toilsome, and in the night (without lamps, as were the streets) attended with no little danger.

The enterprise of forming a new church and sustaining the Gospel of Jesus Christ, by such a small band, was, with many, very doubtful of success. The day was dark, and friends were few. No help could be expected from the church of the exodus. Others could not tell to what these things might grow, and the people that had turned things upside down might possibly come among them. Great care was necessary; and an investment in this direction would probably not pay. Calculations as to probabilities were made, and, on the whole, it was deemed best to stand aloof. Prophets were in those days: "It will come to nought," said they; but God was in it, and man could not overthrow it.

While many were indulging in these speculations the infant church were wrestling before God in secret and in their families. Prayer meetings were held all round about. A female prayer meeting was begun in the house of Mr. Jacob Gideon, by his devoted wife, our mother in Israel,

and was regularly held there every week, till her death, 5th August, 1853. It is now held in the session-room.

The services in the school-room of Mr. Brashears were attended in large numbers; on Saturday evenings the pulpit now kept in the back room of the basement was taken from the dwelling of Mr. Simeon Bassett, one of the original members, to the place of preaching, screwed down, used on the Sabbath, and then removed to Mr. Bassett's house, till again needed.

The labors of Mr. Danforth were greatly blessed; his preaching was in demonstration of the spirit and with power; souls were converted, and the Lord added unto the church daily. The ordinances were dispensed; the word of the Lord had free course and was glorified; so that, when the church edifice was ready, in a little more than three months after the organization, the number of communicants, with the original twenty-three, had increased to sixty-three—among whom were Jacob Gideon, jr., and Anthony Preston, who had rendered material, valuable, and efficient aid in

the whole movement, though not in the beginning professors of religion.

It seemed to be one great protracted meeting. The people in their weakness and new circumstances had been counselled and encouraged in their purposes from the beginning by that man of God, of apostolic zeal and energy, Rev. James Patterson, of Philadelphia, who at that time was laboring for a season in this city. In those days the fire of the Lord fell ! and when all the people saw it, they fell on their faces, and said, "The Lord ! He is the God ! The Lord ! He is the God."

While these dispensations of divine favor were full of encouragement, difficulties of a grave and serious nature had to be met. The Pastor's salary had to be paid ; the notes of the trustees (endorsed by them individually) were maturing ; the people were few, and none of them with much of this world's goods. The outside pressure was great indeed. The church never asked for or obtained aid from any missionary society. They assumed the support of the Pastor themselves, and met their obligations. Liberal hands were

theirs, because their hearts were right, and they had a mind to the work. Help came in the hour of need; engagements were met; notes were paid; and the Lord continued to bless and save in the means ordinary and extraordinary.

Rev. Mr. Patterson again visited the city in 1831, and preached for several weeks in this and the other Presbyterian churches. He was a man after God's own heart, and a man for the times. The people were with him, and went from house to house, from church to church. More than this, the Holy Spirit was poured out, and a large increase followed of those who confessed that Jesus was the Christ. By an arrangement made among the churches, at the close of Mr. Patterson's labors, a union communion was held in the First Presbyterian Church, on 8th May, 1831, and more than one hundred souls were added to the several Presbyterian churches, thirty-nine of whom were enrolled among us. Thus at different times God owned and blessed the enterprise. He put His seal on it, and the people asked no more. This baptism of the Holy Ghost gave a new impulse to the faith and prayers of the people. Zion sung,

“The Lord hath done great things for us, whereof we are glad.”

The ministry of Mr. Danforth continued till April, 1832, when he accepted an appointment from the Am. Col. Society for the New England States. During this period he received into the church 117, which, with the 23 original members, made the roll of communicants 140. Of these have died in twenty-seven years, 24; excommunicated, 16; dismissed, 67; now in communion, 33; number of recorded baptisms in this period, 45.

The Rev. Thomas D. Anderson, now a very efficient and highly esteemed Pastor of the Baptist Church in Roxbury, Massachusetts, was received on profession during this ministry.

As soon as Mr. Danforth had decided to remove, he mentioned the name of Rev. Mason Noble, a relative of his, and a young man of promise, who had been just ordained by the Presbytery of Troy, N. Y. He was invited to visit the church, which invitation he accepted, and came and preached. At this time the first difficulties had been all overcome, the house of worship paid for, and an encour-

aging congregation gathered. A good preparation, too, had been made during the ministry of his predecessor, and the field was most inviting to a young man of piety, talents, and zeal. These Mr. Noble possessed, and having been in seasons of revival under the ministry of Rev. Dr. N. S. S. Beman, had peculiar qualifications to labor among and with a church, which, from the beginning, gave themselves fully to the work, and whose constant prayer and efforts were for the rapid extension and spirituality of Christ's kingdom.

Nor were the people slow in expressing their desires' to have Mr. Noble remain; but no permanent arrangements for his settlement were made until the autumn. At a meeting of the Presbytery of the District of Columbia, held 9th October, 1832, a call was presented in the usual form to Rev. Mason Noble, which he accepted; and 17th December, 1832, was appointed for his installation. The hour was 7 o'clock. In these services, Rev. James Laurie, D. D., presided, and proposed the usual questions; Rev. J. C. Smith, then Pastor of Bridge street, Georgetown, preached the sermon; Rev. Dr. Laurie delivered the charge

to the Pastor, and Rev. R. Post the charge to the people.

Mr. Noble gave himself with great zeal and energy to his work. His labors were blessed. Several revivals of religion and in-gatherings of souls cheered his heart. The church grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. The aged were brought in along with the young. Zion lengthened her cords, and strengthened her stakes. Constant attention was paid, as during the ministry of Mr. Danforth, to the Sabbath school. Prayer meetings were held, and the means varied so as to interest, instruct, and save men. Nor were these labors vain in the Lord, for He bestowed His grace; souls were renewed, and there were added in all one hundred and ninety-seven persons in these seven years: of whom three entered the ministry of the Lord Jesus Christ, and were ordained and settled pastors over churches. Their names, "John H. Rittenhouse," "Thomas D. Hoover," "Isaac W. K. Handy." The first, a few years since, entered into his rest, and has received a prophet's reward; the others continue until this present. In the late desolating

pestilence in Portsmouth, Virginia, Mr. Handy, though prostrated by the yellow fever, as also was every member of his family, continued at his post, and acquitted himself as a good soldier and faithful servant of Jesus Christ.

Mr. Noble's ministry may be summed up thus: Number added, 197; of those thus received there have died, 28; excommunicated, 33; dismissed, to join other churches, 95; now in communion, 41; recorded baptisms, 94.

It is proper to state, that in the number of excommunications given in this discourse are included those who have removed from the city, beyond the reach of the session, without asking for certificates of dismission, according to their covenant engagements in our printed form.* They are marked "covenant breakers," and dealt with accordingly. In all cases the session make diligent and faithful enquiry, and proceed to ulterior measures only when they are fully satisfied in all the particulars.

Your present Pastor removed to Georgetown 2d May, 1832, a few weeks later than Mr. Noble

* See Appendix.

came to this city; and he takes great pleasure in bearing his testimony to the faithfulness with which his predecessor labored here in his Master's vineyard. He shared with him in many of those blessed scenes and seasons in which we toiled side by side for the salvation of the people. In the absence or sickness of Mr. Noble, he has sometimes supplied his pulpit; at others, buried the dead; nor will the impressions of those deeply affecting and solemn occasions ever be erased.

In July, 1839, Mr. Noble received a call to the city of New York, which he accepted, and removed from this city.

The church was supplied, and well supplied, for a few months, by Rev. J. L. Bartlett, a devoted, godly man, and most acceptable preacher—his health always too delicate to allow him to assume the responsibilities and duties of a Pastor.

On the 10th of September, 1839, a call was made out for Rev. John C. Smith of Georgetown, D. C.; and at a meeting of Presbytery held the next day was presented and accepted. Presbytery appointed 27th September, half-past 7 o'clock, for the installation services. These services were

rendered in the presence of a crowded congregation, in the order prescribed by the Presbytery. Rev. William Hill, D. D., presided and proposed the constitutional questions; Rev. A. D. Pollock preached (by request) the sermon; Rev. William McLain delivered the charge to the Pastor, and Rev. John Mines the charge to the people.

These services were conducted in the house dedicated 1st March, 1829, where Rev. J. N. Danforth preached and labored so faithfully, and where he had seen the glory of God; and where his youthful successor, with all his sanctified heart and spirit, had reaped a large harvest of souls. That house yet stands on the same spot, converted into two comfortable dwellings.

Thus we are brought to a period in the history of these twenty-seven years, full of deep interest to him who has been your Pastor for more than sixteen years. They have been years of anxious, and to the praise of God I may say successful, toil. In the statement about to be made some may see in it a spirit of vanity and egotism, and nothing else. I will make the statement for "the judgment seat," and cannot be held responsible for the eyes,

or ears, or tongues of others. A proper sense of my own unfaithfulness and unfitness, in many respects, for the great work to which I have been called here, will be sufficient to relieve every candid mind from all apprehensions in the direction of egotism and vanity. "I speak as unto wise men: judge ye what I say."

I met here a kind, cordial, and unanimous welcome from the people of God—many of whom (alas ! for us) are not now present, for God has taken them to be with Christ. From that time to the present, through the many changes that have occurred, I have retained the respect, confidence, and affection of the church. If it be otherwise, the concealment has been so perfect as to have escaped detection. I have labored to deserve all that I have received.

My predecessors were men of God, true and faithful in all their house, as was Moses ; and the spirit that met me was a confiding, earnest, prayerful spirit ; a spirit that longed to see the church built up in the faith, and large numbers added to the saved. There was a simplicity, a directness in the efforts made to accomplish these results,

that cheered my heart, and were an earnest of good things.

I did not come a novice to the church. My three years' ministry in Portsmouth, Va., and seven years in Georgetown, had prepared me for the work to which the Head of the Church had now called me, and on which I entered with no timidity or apprehension. I knew God, and Jesus Christ whom He had sent. I knew the people who had so unanimously called me; and as to the future, THE BOW OF THE COVENANT was over us. God had promised to be the glory in our midst. Besides, my manner of life and labor was so adapted to those of my predecessors, that it was a movement along the same line of operations. This is a beautiful fact in the history of the church. There has been no diversity of operations, and but one spirit in the three Pastors.

Soon after my removal to the city, I appointed a communion season and a series of evening meetings in the small room built in the rear of the church edifice. I preached every evening till the Sabbath came, and then gave notice of the continuance of the meetings in the church. They were

held there; nor did we again use the lecture-room for preaching, except in very inclement evenings. These were very few. God was with us in these meetings; and in less than three months there was an addition, as appears by the roll of communicants, of forty-six new members. These were our first fruits, "to the praise and glory of God."

In these services the Pastor alone was the preacher, while the people came up to the help of the Lord against the mighty. A blessed state of things existed. The congregations increased, the hearts of the people were revived, as was also the purpose of building a new church. The effort was soon commenced in good earnest. On the 1st March, 1840, I preached a sermon, "Shall we build?" from the text, Neh. ii. 18: "And they said, Let us rise up and build."

Two subscriptions of one thousand dollars each were made by two elders of the church—one of whom, a man of blessed memory, the Master called away on 3d May, 1843: the other is with us at this present. Other subscriptions, highly honorable to the piety and liberality of our people, were made. Friends of the enterprise, because

our friends, came in. A building committee was appointed, consisting of Col. Michael Nourse, Anthony Preston, James W. Shields, Charles F. Wood, and George Stettinius. A contract was made with John C. Harkness, architect and builder, for a house, 61 feet by 80; and on 24th June, 1840, the corner-stone of this house was laid with appropriate and interesting services in the presence of a large concourse of people.

From the beginning the purpose was avowed that the house should not be dedicated until it was paid for. This was a new thing in Washington, excited surprise, and drew forth remarks, that such an enterprise should be undertaken at all, but especially that the Fourth Church should enterprise a house of greater dimensions than any other in the city. Some said one thing, some another; others said, "Let alone, it cannot be done." But the dedication of this commodious, eligibly-located house, on Sabbath, 20th June, 1841, put to silence all gainsayers, and stands a monument to-day of the enlarged plans and liberality of those who projected and executed this work.

What a day was that dedication ! The people came with their Pastor and elders from the home of their infancy, to take possession of this house, paid for and made meet for their Master's use, to offer unto Him this their free gift. On that occasion the seats were all filled, and the aisles and the pulpit-platform crowded. President Tyler and his Cabinet were present. Rev. Edward N. Kirk preached the sermon; the dedication was by the Pastor; Rev. John Mines and Rev. William McLain also took part. "Thou hast caused men to ride over our heads; we went through fire and through water, but thou broughtest us out into a wealthy place."

The time and efforts of the Pastor, until now, had been directed to raising funds at home and abroad to meet the liabilities of the building committee, for which he bound himself by moral obligations; consequently he could not be so constant in labors for the conversion of sinners, and the edification of believers. Still the roll has the names of thirty-nine more added previous to the dedication. Thus while we worked even until the stars appeared, God was with us, and blessed the

labors of our hands and the services of our hearts in the sanctuary. We are in this house, the house of the Lord, and our house, around this altar, and, by the grace of God, His sons and daughters, to show forth the praises of Him who has called us out of darkness into His marvellous light.

During my ministry, God has given to us many seasons of deep and solemn interest in gracious revivals, abundant outpourings of His Holy Spirit. The largest accessions at any period were at our communion seasons, in 26th February and 30th April, 1843, when in two months there were added one hundred and four names. “Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness.”

Many of those who came with us into this house, with the voice of joy and thanksgiving, have fallen asleep in Jesus. Their names and memories are precious to us. Carefully, and with a deep sense of their love for me and the church, have I recorded their names, date of admission, and the time of their death in this book, “Memorials of our Departed.” I will keep this record

of God's grace, and of my love, as the tribute which a Pastor may bring. This book shall be preserved, and over its pages and their virtues will I commune with those who have labored as helpers with me in the Gospel of Jesus Christ.

During my ministry of sixteen years as your Pastor there have been received 678; of these there have died, 51; excommunicated, 40; dismissed, to join other churches, 235; now in communion, 352; recorded baptisms—adults, 64; infants, 400.

Baptism is administered to adults on their profession of faith; and to children, one or both of whose parents are members of the Church of Christ. Of such families, now in connexion with us, we have the names of one hundred and five, while the number of parents is one hundred and fifty-one. Of these, now in connexion with us, we have the names of two hundred and seventy-six baptised infants—some of whom the Great Shepherd has taken to His fold above. During this period, though this is not necessarily a part of our church history, I have married 286 couples.

I have been present at and taken an active, not

to say a prominent, part in laying the corner-stones of seven Presbyterian church edifices in the bounds of our Presbytery, to which we, the Pastor, elders, and people of this church, have contributed liberally, and in some cases largely, as well to the erection of five more church edifices in our bounds, making in all twelve of our denomination.

I went from house to house and from church to church, in Philadelphia, with Rev. Thomas J. Shepherd, begging money to erect the three houses of worship built during his ministry in Maryland. He was a member of this church until he entered the ministry. He is now the Pastor, efficient and beloved, of the First Presbyterian Church, (N. L.,) Philadelphia, of which Rev. James Patterson was for many years the Pastor, beloved of God and men. Thus this church, which was so blessed in the beginning by the labors of that man of God, has furnished to them a Pastor after God's own heart.

In like manner I went to Philadelphia with Rev. Randolph A. Smith, and helped him to raise funds for Bethesda Church. For like purposes I went to Philadelphia, and other strange cities, and

raised funds sufficient to pay for the church edifice in which Rev. A. G. Carothers ministers, and known as "The Assembly's Church." Mr. Carothers was a member of this church until he entered the ministry. Of this effort I must be indulged to say, that from the inception to the consummation, it was one uninterrupted tide of success. We collected money faster than the building was put up. It flowed in by mail from friends abroad, so that we had no anxiety for a moment; while not an unkind feeling or word was known. Rev. Mr. Carothers rendered most important aid, was untiring in the whole effort, giving himself to any and every part of the work. He well deserves the position which he now so well holds, as Pastor of that increasing and important church.

So also did I labor to raise funds to erect the Western Church edifice in this city, and was on my way to Lynchburg, when I met with the disaster on the South Side Railroad, in Virginia, on 9th November, 1854, which disabled me for a season. The effects of the injuries then received followed me all the winter; and on 21st February I had a violent concussion of the brain, from a

fall in the hall of my house, from which I am yet scarcely recovered. God, in great kindness, spared my life until I had paid in full for the lot, obtained the deed, and over five thousand dollars on the building. In these labors, Rev. B. Sunderland, of this city, shared, and faithful was he in bearing an equal part of these responsibilities and duties. Nor must I fail to make the most honorable mention of the labors of Rev. Charles H. Nourse, in Maryland: self-denying and faithful, indeed, they have been. We very materially aided him by our contributions and influence in the erection of the two houses of worship built during his ministry and under his direction. Mr. Nourse was a member of this church until he entered the ministry.

The three brethren named, with Rev. Levi T. Walker, of New Hampshire, were received by this church in my ministry in this city. For them, and all that they have done, we unite in praise and thanksgiving unto God.

This part of my labors—church begging and building—I consider at an end. Beyond my relations and for you, I can undertake nothing more. Is it not enough? I make no reference

to what has been done for churches out of our Presbytery. Applications from these have always been kindly entertained, and brethren making them have always had a hearing before the congregation. We have, within this week, just parted from one to whom we have given some help to a struggling church in the far South.

Not only have we been most liberal with our money and in efforts; not only have we supplied churches with the Pastors named, but in the last two years we have dismissed of our communicants to these new churches fifty-seven persons. With all this drain upon us, the congregation keeps up, and our numbers seem undiminished.

Soon after the organization of the church, a Sabbath school was begun, and such attention given to it as was in the power of the church. This school has been regularly kept up through these twenty-seven years, and has exerted a good influence upon the children and youth in attendance. In the revivals with which God had so graciously blessed us, many of those enrolled as scholars have been received into the communion of the church. The school was under the super-

intendence of Elder D. M. Wilson for twenty years or more. He gave to the church and school the concentrated energies of his nature, and of him it may be written, "steadfast, unmoveable, always abounding in the work of the Lord."

The school has a library of eleven hundred and sixty-one volumes, and now consists of two hundred and ten children, male and female. It is under the superintendence of two of the elders, William P. Young and Mitchel H. Miller, with other elders and members of the church, in all thirty-two teachers, viz :

Moses Kelly, (elder.)	Miss Mary Ann Renner,
David Bassett, (elder.)	Elizabeth Walker,
Col. Benj. Shaw,	Louisa M. Barnhill,
Thomas McGill,	Eliza E. Tweedy,
Benj. A. Janvier,	Anna Josepha Nourse,
Zebulon W. Denham,	Margaret A. Douglass,
William G. Moore,	Anna E. Birge,
Alex. R. Shepherd,	Eliza Schoales,
D. Crawford,	Hannah M. Bartlett,
Dr. D. McFarlan,	Isadore A. Middleton,
Alex. D. Moore,	Lydia A. Denham,
John C. Cornell,	Henrietta Farquhar,
S. Merchant,	Ann E. Middleton.
Horace J. Frost.	

INFANT SCHOOL.—Miss Mary E. Davis, Miss Eliza Jane De Camp, Miss Mary Ann Creaser.

Secretary—Lewis Clephane,

Treasurer—A. R. Parker,

Librarian—Daniel Douglass,

Assistant Librarian—John F. Moore,

“ “ William N. Wood.

John H. Bartlett, for many years the Librarian, gives his constant attention in assisting at the library—M. H. Miller, Second Superintendent, and A. R. Parker, Treasurer, both have classes.

We hold to the duty of teaching the children of the church and congregation the things of God, and here we find the church employed in Sabbath labors, co-operating with parents to bring up the children in the nurture and admonition of the Lord. Faithful and earnest, indeed, are the servants of the Lord in this department of labor. May they be abundantly blessed.

Among the important and valuable means employed in the accomplishment of great good, we must be careful to mention the female free school, originated by Mrs. Jacob Gideon, in the spring of 1836, and continued chiefly through her zealous and persevering efforts until January, 1849, when,

the present system of public schools having been introduced into this city, this school was disbanded. At first the school was taught in the engine-house on 7th street, belonging to the General Post Office Department, and continued there till about 1st of December, of that year, when it was removed to the lecture-room, just finished, of the church. In June, 1841, this house was completed, and the back room of the basement well fitted up for the school, to which it was transferred, and there continued until its work was done. Miss Mary Wannall was the first, and her sister, Miss Margaret A., the last teacher. During the period of thirteen years, a good primary education was given, without money and without price, to many children, some of whom now are wives and mothers in this city, occupying very respectable stations in life. In this school, too, was a decidedly religious influence. It was carried on by voluntary contributions, obtained from time to time as best they could be when most needed. We all remember the many interesting accounts of need and opportune supplies given by Mrs. Gideon in her lifetime.

There being no longer any necessity for the continuance of the school, the objects were so far changed by the ladies associated as to select some young man who had the Gospel ministry in view, and to aid him in his course. One was found, and "The Ladies' Mite Society" have had under their care for two or three years a valued young brother. They have sustained him through his collegiate course, and he is now a member of Lane Theological Seminary, Cincinnati, Ohio, and will in a year or two be licensed to preach. Mrs. Z. W. Denham is the President, and Mrs. George S. Gideon the Secretary and Treasurer of this society.

In 1837, a Juvenile Missionary Society was formed, composed of the children and youth of the congregation, for the purpose of aiding the foreign missionary enterprise by their monthly meetings and contributions. That society is, to-day, in a most flourishing condition. Its meetings have been attended regularly, and without interruption. It has altered the name to "Junior Foreign Missionary Society of the Fourth Presbyterian Church," and has on its roll the names of the younger children; some parents have entered

the names of their infants—an example worthy of imitation: in this they have the life and the contributions in the name of the children together. The name of the society is indicative of the appropriation of its funds. For several years they have been sent to the Nestorian Mission, as the visit of Rev. Justin Perkins and "Mar Yohannan" is yet remembered with affectionate interest. This society had made a lithograph likeness of the bishop, copies of which we often see in our families. Of this society, Alexander D. Moore is President; Edwin R. McKean, Vice-President; Charles W. Franzoni and Lewis Clephane, Secretaries; William G. Moore, Treasurer.

In January, 1842, the ladies of the church, among whom Mrs. Charles F. Wood and Mrs. Josiah Goodrich were prominent, anxious to do something more and more directly for the Great West, called a meeting, and formed "The Ladies' Home Missionary Society." Desiring to exert an influence upon a missionary, and to feel the influence of his correspondence and reports upon themselves, they preferred to employ some minister under that arrangement. One was selected,

and for some time this relation was maintained by them to the Rev. Cyrus E. Rosenkranz, through the American Home Missionary Society. His field of labor was in Wisconsin. The ladies were unwearied in their work of getting funds, and supplying their missionary with boxes of wearing apparel and other necessaries for his family. This arrangement continued until February, 1849, when the plan of co-operation with "The Union" for the support of Rev. George F. Davis was adopted. Of this society, Mrs. William P. Young is President; Mrs. Edwin Green, Vice-President; Miss Mary P. Middleton, Secretary; and Mrs. Zebulon W. Denham, Treasurer.

Besides this, the ladies of the church have recently formed "The Missionary Sewing Circle," which meets once in two weeks, for the purpose of making up articles for sale, to increase the amount of their funds. The officers are—

First Directress—Mrs. John C. Smith,
Second " " William P. Young,
Third " " John W. Thompson,
Fourth " " Mitchel H. Miller,
Secretary—Miss Anna E. Birge,
Treasurer " Anna Josepha Nourse.

On 18th February, 1849, was formed by the younger members of the church, male and female, "The Union Home Missionary Society," and at once commenced active operations. They began to inquire for a suitable man to go to the West and preach the Gospel. In this object and plan "The Ladies' Home Missionary Society" united. They became one in this object and the appropriation of their funds, but still remain separate, as before, in their regular monthly meeting, plans, and efforts to raise funds. In September, 1850, after a pleasant and profitable visit made them, at their request, by Rev. George F. Davis, a graduate of Lane Theological Seminary, they sent him to the State of Illinois, where he has continued to labor as their missionary, and with encouraging success. They have regularly paid him his salary. He is now settled at "Mount Sterling, Brown county, Illinois."

During the five years' labor of Mr. Davis, he has established five churches, and had erected three substantial houses of worship, for which he has been furnished with five copies of the Bible, and an appropriate set of communion furniture.

The societies have much reason to thank God and take courage in the work of their missionary. The officers of the Union Home Missionary Society are:—William G. Moore, President; Robert S. Jordan, Vice-President; Lewis Clephane, John H. Bartlett, Secretaries; Thomas McGill, Treasurer.

The monthly concert is held regularly in the session-room, on first Monday in the month, for the people of the church. The collections are equally divided between the home and the foreign cause. Through these channels, and by special collections and subscriptions made when the general cause or special occasions require, the church contributes its share to the extension of the Redeemer's kingdom. This monthly concert, the church prayer meeting on Tuesday, the preaching on Thursday, and two female prayer meetings, make up the ordinary services of the week.

For the last eleven years I have kept a "Visiting Book," and have visited the families and parts of families, communicants and pew-holders, in connexion with us, three times a year. The sick, the dying, the bereaved, have received all those atten-

tions which my heart and their circumstances have suggested. Besides which, many occasional visits have been made every month, as the case of the congregation has required. I have compared my book of 1845 with my book of the present year; and taking an average from these two years, I have made in these eleven years at least thirteen thousand five hundred visits; and in the same proportion for the sixteen years of my pastorate, not less than nineteen or twenty thousand visits to and for the people of this congregation: most of them on foot, in this city of magnificent distances. No Presbyterian minister in Washington owns either carriage or horse.

I have kept no record of funerals beyond those of my communicants. It is quite remarkable that I have officiated in every case of death of our members except two aged females, which occurred when I was necessarily absent from the city. This fact, worthy of note, is explained in another, which is, that I am seldom from home. Even in the heat of summer I allow myself a respite of only two Sabbaths, and some seasons do not take that.

I have been able to keep up and meet my

engagements quite as well as most men whose health is far better than mine. I always preach three times a week, unless some brother is providentially with me. In seasons of revivals, of which we have had many and precious, I have continuously, for weeks, and in one season for months, preached five, six, and seven times in the week.

I have never, during my ministry, preached the same sermon, or from the same preparation, twice to the same people or in the same church. Consequently the amount of labor in this direction can be estimated. I always write more or less for the Sabbath, as also for the Thursday evening service.

I take occasion here to say, that I have joyfully given to this church, to this city, and to the Presbytery of the District of Columbia, that which I can give never again. Freely have I given, and I rejoice that the Master has permitted me to spend and be spent in His service in this Metropolis. All His gifts of mind and heart have I consecrated to God, and offered upon this altar and for your service. Poor though the

offering be, it has come a sweet savor before God, and I bless Him that you reap the fruits. So I would have it. What of life remains to me shall be no less devoted to you and yours, whose servant I am for Christ's sake.

The results furnished in this discourse are made for the glory of our Covenant God, to whom we now and forever will ascribe all the praise.

During the life of this church there have been in all fourteen ruling elders. Six of these remain: Jacob Gideon, ordained 7th April, 1834; William P. Young, received 25th December, 1841; Dr. James M. Wilson, Mitchel H. Miller, Moses Kelly, and David Bassett, ordained 27th November, 1853. Three have died: Anthony Preston, ordained 7th April, 1834, died 3d May, 1843; Peter W. Gallaudet, ordained, per record, 7th March, 1830, died 16th May, 1843; John Voorhees, received 26th October, 1844, died 28th October, 1849. Five have been dismissed to other churches: David M. Wilson, Colonel Michael Nourse, Dr. Alexander Speer, William Anderson, and Lewis H. Machen.

There have been in all forty persons elected trustees. Their names are as follows:

Arthur J. Stansbury,	Michael Hoover,
Jacob Gideon, jr.,	Simeon Bassett,
Anthony Preston,	William Pilling,
Jona. Phillips,	Wm. Stettinius,
John R. Nourse,	Benj. L. Bogan,
Patrick Crowley,	Charles P. Wannall,
Michael Larner,	Alexr. Shepherd,
Zebulon W. Denham,	Charles H. Nourse,
William Dougherty,	George S. Gideon,
Robert Tweedy,	Sylvanus Holmes,
James M. Brown,	John Y. Bryant,
Benj. F. Pleasants,	John G. Robinson,
Wm. H. Head,	James W. Moorhead,
Howard Stansbury,	Mitchel H. Miller,
Edward Deeble,	Moses Kelly,
George Stettinius,	Wm. C. Greenleaf,
Charles F. Wood,	Wm. P. Shedd,
Lansing Tooker,	John H. Bartlett,
Jacob B. Wingerd,	Benj. A. Janvier,
James W. Shields,	John W. Thompson.

The election for whom is annual. Several of them have been continued for years by re-election. The present Board, elected last February, consists of Benjamin A. Janvier, President; John H. Bartlett, Secretary; Zebulon W. Denham, Treasurer; William P. Shedd, and John W. Thompson.

This twenty-seventh anniversary of the organization presents, as the operations of the past, total number of communicants, 1,015; of these there have been—deaths, 103; excommunications, 89; dismissions, 397; now in communion, 426. Recorded baptisms, 603; preachers, who were members of the church, 8; families and parts of families in connexion with the congregation, and whom I visit “by the book” thrice a year, 203; parents now in communion who have had infants baptised in the past sixteen years, in one hundred and five families, 150; children of these, 276.

Let us now look at two or three facts in this history, as deserving a passing notice.

1st. The name of the church at the first was called “The Central Presbyterian;” but when the petition was presented to Presbytery, and acted on, it was enrolled “The Fourth Presbyterian,” at their own request, so that the change was agreeable all round.

2d. My ministerial life began with the life of this church, to which I have so cheerfully devoted my energies. I landed in Norfolk, Va., on 18th

October, 1828, a licentiate of a few weeks, to enter upon labors as a preacher at Fortress Monroe, known as Old Point Comfort. The first meeting held for the organization of this church, as we have seen, was 29th of the same month. In the March following, my elder came up to Washington, to attend the inauguration of General Jackson. When he returned, he told me of the wonderful things God was doing for the people in a new church. My heart praised Him; and from that time my interest was excited. How little then I thought that with that church my life should be so closely identified. Surely He leads us by paths that we knew not of.

3d. The building of our two houses of worship promoted the interests of landholders in this section of the city more than anything that had previously been done. When "the little white" was built across the street, this part was almost a wilderness to the north, and might be called a land of marshes and gullies. Those who were here then, and are here now, speak of "the slashes" all round above I street. Nor can we forget the rapid improvements made since the corner-stone

of this spacious house of worship was laid. We have but to look at the square as it now is to ascertain what it was in 1840. Even to-day it is the receptacle of every kind of rubbish that any one may choose to throw in.

We hold that the building of church edifices is the most direct means of improvement a city can have, and in this respect we have done not a little. The lot on which "The Assembly's Church" stands was a donation from Silas H. Hill and Joseph B. Varnum, Esqs., which we have gratefully acknowledged.

I am indebted to John Sessford, Esq., for the following statement, the accuracy of which none will question when the name of that venerable man is mentioned. From 1828 to 1839 there were built five churches; from 1840, when the corner-stone of this house was laid, to this present, 1855, there have been built twenty-seven.

These facts speak for themselves. That a church could be built like this and paid for by a small congregation, was indeed a new thing, and required strong faith and high courage. Since then, encouraged by our example in fifteen years,

there have been built twenty-seven, and many of them in this very part which, on 1st March, 1829, the day of dedication of "the little white," was a wild, neglected region.

These remarks are minor, indeed, compared with those which this history of God's grace suggests. Let us consider—

1st. The divine faithfulness in the fulfilment of the promises contained in our text. Has He not literally done all that He has spoken, and much more abundantly, to the praise of His own great name? He had a glorious purpose to accomplish, and in His infinite wisdom employed the little band. They gave themselves to the work, and labored on in faith and hope; and lo! the mustard seed has become a great tree. Over all this history every hand is ready to write and every heart to express—

"Here I raise my Ebenezer;
Hither by thy help I'm come!"

2. The remarkable providence of God in preserving so many of the early valued members of the church to see this house built, a large congregation gathered, and the glory divine fill the

place in many seasons. Sweet was their song, and joyful their spirit, with ours, as we have sung praises with angels, over repentant sinners. When the Master took them, we did not see how we could do without them; their places have not yet been filled. But good is the Lord, and great His loving kindness that He continued them here so long. We'll praise Him for all that is past, and trust Him for all that is to come.

3. The spirit of the early members should be maintained and perpetuated. They lived for constant accessions to the church. They made this their business, one great object of their calling. They addressed themselves personally to the impenitent, and went from family to family to converse with, and pray for, those living without God and without hope in the world. They never sought to disturb existing relations to churches. In this sense, the mean spirit of proselytism had no place with them. Their object was to bring men into the kingdom of God, and not effect a transfer of relations. This spirit has been maintained. We have not gone into other folds to induce sheep to

follow us. A sense of honor, if nothing higher, has saved us from this ungenerous course. Where others have come to us with certificates of dismission, we have received them in the fear of God, given to them our confidence, and have gladly labored with them in the Gospel. Of such, we have one name, "Alexander Shepherd," recorded in "Memorials of our Departed," which is still as ointment poured forth.

4. Our best monument to their memory is to review and practise their self-denial, diligence, and zeal. Important trusts have been committed to our hands, over which our hearts should constantly feel. With the strength which we have at this time, we may accomplish great things, if we only shall attempt and expect them. Let us beware, my brethren, of that spirit which rejoices in the past, and forgets those who bore the heat and burden of the day. Some of these remain to this present. Let us cherish them as a son does a father, or a daughter a mother.

The Bible declares that "the hoary head is a crown of glory, if it be found in the way of righteousness," and commands, "thou shalt rise up be-

fore the hoary head, and honor the face of the old man, and fear thy God: I am the Lord." Let us derive instruction from their efforts in the trying hour, and learn from them how to do, and to suffer, and thus help to make their evening time light in the Lord.

5. Let us address ourselves to our responsibilities and duties, assured that God will give more grace; and as our day is, so our strength shall be. We have in this church a commanding position. Our past is full of brightness and peace. Our future is with ourselves, and it behooves every one of us this day to decide what that future shall be.

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifice: Selah! Grant thee according to thine own heart, and fulfil all thy counsel. We will rejoice in thy salvation, and in the name of our God we will set up our banners."

APPENDIX.

CONFESSTION OF FAITH OF THE FOURTH PRESBYTERIAN CHURCH, WASHINGTON.

WE believe that there is one GOD, self-existent, eternal, infinitely perfect and glorious; unchangeable in His being and perfections; the Creator of all things, and the Sovereign of the Universe:

That this one God subsists in a manner mysterious to us as Father, Son, and Holy Ghost, three persons in one God:

That the book called the Holy Scriptures is given by inspiration, and is the only infallible rule of faith and practice:

That God created our first parents in his own image, perfectly holy and happy; that they voluntarily sinned, and that by them sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

That God, of His sovereign grace, has devised a scheme of redemption, by which the exercise of mercy is made consistent with the maintenance of justice, and with the honor of His government:

That the Son of God became incarnate, obeyed, suffered, and died upon the cross, thus making a true and proper ATONEMENT for sin, infinite in value, because He who made it, is, was, and ever shall be divine. That He rose from the dead, ascended to heaven, and sat on the right hand of God; that He ever liveth to make intercession for His people, and will come the second time without sin unto salvation:

That all who receive the Lord Jesus Christ, as He is offered in the gospel, truly believing in, and cordially loving Him, are pardoned and accepted for the

sake of His righteousness, imputed to them and received by faith alone :

That all such who believe, having within their souls the principle of eternal life, are kept according to the promise, and by the power of God, through faith, unto salvation, the work of sanctification being completed in death. That God, in a free, self-moved, and sovereign manner, bestows grace on men, having mercy on whom He will have mercy :

That Baptism and the Lord's Supper are ordinances in the Church of Christ, appointed by Himself :

That it is the office of the Holy Ghost, the third person in the adorable Trinity, to convince of sin, to renew and sanctify the soul, and by the enlarged effusion of His holy influences to produce revivals of religion :

That there is appointed a day of judgment, unknown to angels and to men, but known to God, when Jesus Christ, having raised the dead, will pronounce righteous judgment on all, welcoming His friends and followers, redeemed by his blood, to His kingdom and glory, and dooming the wicked to everlasting fire.

C O V E N A N T .

And now, in the presence of God, His holy angels, and this assembly, you do solemnly avouch the Lord Jehovah to be your God—the Lord Jesus Christ to be your Saviour from sin and death, your prophet to instruct you, your priest to atone and intercede for you, and your king to rule and protect you and to subdue your enemies; the Holy Ghost to be your sanctifier, comforter, and guide.

To this Jehovah—Father, Son and Holy Ghost—

you do now, without reserve, give yourselves away in a covenant never to be revoked, to serve Him forever, to observe and do all His commandments in the sanctuary, the family, and the closet. You do also bind yourselves by covenant to this church, to watch over us in the Lord, to seek our peace and edification, and to submit to the government and discipline of Christ, as here administered?

This you severally profess and engage.

[The ordinance of baptism, if not previously received, will here be administered.]

In consequence of these *professions* and *promises*, we affectionately receive you as members of this church, and in the name of Christ declare you entitled to all its visible privileges. On our part we engage to watch over you and seek your edification as long as you shall continue among us. Should you have occasion to remove, it will be your duty to seek, and ours to grant, a recommendation to another church, for *hereafter you cannot withdraw* from the watch and communion of the saints without a breach of covenant.

And now, beloved in the Lord, remember that you have entered into *solemn relations*, which you can *never renounce* and from which you can *never escape*. Wherever you are, these vows will remain. *They will follow you to the bar of God*, and in whatever world you may be fixed, *will abide on you for eternity*. Hereafter the eyes of the world will be upon you, and as *you* conduct yourselves, so religion will be honored or disgraced. If you walk worthy of your profession, you will be a credit and a comfort to us, but if it be otherwise, you will be to us a grief of heart and a vexation. And if there be a wo pronounced on him who offends *one* of Christ's little ones, wo! wo to the person who offends a whole

church. But, beloved, we are persuaded better things of you, and things which accompany salvation, though we thus speak.

May your covenant God guide you by His counsels, guard you by His grace, give you support in trials, grant you triumph in death, and finally an abundant entrance into His everlasting kingdom, through Jesus Christ our Lord. Amen.

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